

The ACCURATE
Intelligencer
CONTAINING
ANSWERS
To a Number of Curious
LETTERS

Never before published in the

Norwich Gazette,

BEING

A very choice Reserve of such Questions
as were too Long or Improper to be
inserted in a News-paper, some in Di-
vinity, Philosophy, Poetry, History,
and Love, being Profitable and Pleasant.

Omne tulit Punctum qui miscuit Utile Dulci.

By Henry Cross-grove.

NORWICH: Printed in the Year 1708.

To the Friendly Perusers of *The Accurate Intelligencer.*

Ingenious Gentlemen,

BEING glad of an Opportunity to make an Acknowledgment of the generous Reception which Ye are pleas'd to afford the *Norwich Gazette*, and in particular the *Accurate Intelligencer*, and having many of Your Letters unanswer'd upon my Hands, I here present ye with a small Volume of the choicest of them answer'd according to the Method I have hitherto pursu'd in my *Gazette*. I know I shall meet with some scurrilous Detractors, but (Gentlemen) I desire Ye to observe, that such are Persons either of a Separate Interest, very Malicious, or very Ignorant; the latter are most numerous, and 'tis their Nature to hate and envy all that are not as Ignorant as themselves; but they are all Three so inconsiderable a Body of *Gnats*, that I think 'em as far beneath my Resentment, as I am above the Reach of their Raillery, and look upon 'em as snarling Whelps barking at the Moon.

As for my Candid and Ingenious Readers, if they shall see any Thing herein that may oppugn their brighter Notions of the Matter, I shall esteem my self much oblig'd to them if they'll inform me of my Error; of which when satisfied, none shall be readier to make an Acknowledgment than, Gentlemen,

Your Humble Servant,

H. Cross-grove.

The ACCURATE
Intelligencer.

LETTER I.

Mr. Cross-grove,

I Have read Stories of Women in the Indies that have chosen to be buried alive with their Husbands, rather than live after their Deaths; but in particular of one, who in perfect Sense and Health chose to be burnt to Death, rather than survive her deceased Husband. Now, Sir, these Relations being unaccountably strange, and almost past Belief, I humbly desire your impartial Sentiments on the Matter, and tell me 1st, Whether you think any Person in perfect Health and Sense could be so insatiated? And 2^{dly}, If you think we have any such Loving Wives in England? Sir, Your speedy Answer to these will very much oblige your Humble Servant, Edward King.

ANSWER I.

Mr. KING,

History gives us indeed innumerable Instances of this Nature, and though many of them may be fictitious, I can see no Reason to think but that some may be real: As for the particular Instance you mention of the Woman that desired to be burnt, I find it recorded in the Transactions of the Royal Society, and therefore shall not so much as question the Truth of it; for had it not been Authentic, it would certainly never have been inserted there. As to your first Query, whether any Persons in their right Sen-

ses can be so infatuated, I answer, That we have at Home almost daily Instances of this Nature, sufficient to convince us of the Possibility of it; I mean, of Persons who in perfect Health and Sense have put an End to their Lives by Knife, Halter, Poyson, and the like. Nor, indeed, does it seem to me any thing of a Wonder; since such Persons first conclude Life the greatest Misery, and then Death their Redeemer from that Thralldom; nay, I may add a Third Reason, that such in unhappy Circumstances conclude Suicide a kind of Duty incumbent on them by the Laws of Nature, as any Person may reasonably infer that ever read Mr. Gillon's Vindication of the Manner of the Death of that incomparable Philosopher and Lover *Cha. Blount, Esq;* whose Death and Cause of it was little inferior to that of the Woman before-mentioned: And besides all this, they imagine such a voluntary Death to be both Laudable and Honourable; as appears from the Instance which I will now give you of my own certain Knowledge, *viz.* Not two Years since, near *Cambury-house* about a Mile from *London*, a Gentleman was found dead, having stabb'd himself to the Heart with a long narrow Penknife, which it was suppos'd, he had provided for that End; he had written a Note before he came from Home (having neither Pen nor Ink about him when found) which lay on the Grass by him, and contained the very Words following, *Self Homicide is a Piece of Heroick Fortitude, in case of insupportable or otherwise intolerable Grievances; now my Condition being such, I thought I could not pay a juster Debt to Nature and Myself, than by thus ending my most unhappy Life.* I think this not a little confirms what I have already said. But to proceed to your second Query, Whether we have any such Loving Wives here in *England*? Why truly, Sir, this is a Question, and a merry one too; and I believe that all married Men will tell you *Nemine Contradicente* without any Hesitation, No, whatever Batchelours may think of the Matter. But to wave this Joak; for my own Part, I am loth to think but that some of our *English* Ladies, who surpass all others in Delicacy of Feature and Excellency of Mind, may have Hearts capable of entertaining as noble and perfect Love as that you mention; though, indeed, I may say of such an one, as the Poet in another Case,

Rara Avis in Terris, nigroque simili Cygno.

But to give you farther Satisfaction in this Point, and to show you that I do not say this meerly to flatter the Fair Sex, I will give you an Instance of an *English* Woman that had entertained as violent a Love as the *Indian* you mention,

on, and to which Tragedy I happened to be an Eye-witness. About three Years ago, (as I best remember) among other Criminals there was executed at Tyburn a Young-man who went by the Name of *Richard Lewis*, to whom a certain young Woman (Wife to a Boat-swain of a Ship then at Sea) bore such an endeared Affection, that as some say she not only kept him during his Imprisonment in *Newgate* but lay with him Night and Day. I chanced to see this *Lewis* executed, and at the Place of Execution took particular Notice of this young Woman by her excelliv Criving, Fainting, and the like, supposing she had been his Wife. She attended on him there to his last Minute, and took away his Corps in order to have it decently bury'd. In short, after his Death she abhor'd her own Life to that Degree, that the very next Morning after his Burial she drowned her self in the *New River Fiead*. I saw her after she was dead, and make no doubt but she was perfectly in her Senses when she did it, having about her a Letter well endited, declaring the Cause of her doing it, which was the Love she bore the said *Lewis*. Thus, Sir, have I given you an Account of such a Loving *English* Woman, and a Wife too, (though not to the right Person) and have answer'd your Letter more at large than I could have done in my Newspaper. Your very Humble Servant, *Henry Cross-grove*.

LETTER II.

Mr. Cross-grove,

I Have along time been about to thrust my self into the Number of your troublesome Querists, but my Subject being a little grating to the Ears of this Country People, I much doubted receiving the Satisfaction I desire; however, I have at last ventured myself among them. I desire, Sir, your impartial and unfeigned Opinion on those Words of our Saviour, Mat. xxvi. 26. Hoc est Corpus meum: Deal ingeniously with me, and tell me, Do not You think that after Consecration the Sacramental Bread and Wine is transubstantiated into the Real Body and Blood of our Blessed Saviour? Sir, a speedy Answer to this will very much oblige one of Your Admirers, obliged to be Anonymous.

ANSWER II.

Poor Gentleman,

IS it the Cause or your Name that your are ashamed of? I suppose one, if not both. Your Modesty Sir, betrays your Principles; for you are not content it seems by your Letter

6 The Accurate Intelligencer.

Letter to be a Papist your self, but would fain insinuate me to be one too. As for your Question, you might have sent it much sooner and have time'd it as well, for the Subject is likely to be never less grating to the Ears of every true *English-man* than now. 'Tis a Question that has no Colour to gain any Belief, besides the literal Interpretation of the Words, and the Supposition of a Miracle; the former of which contradicts our Senses, and the latter dethrones our REASON, which (I think) ought to be the Standard of our Faith, and I am sure is and has been one main Support of the Protestant Religion against all the hellish Attempts made by the Popish Crew to prevail against it. In short, the Doctrine of Transubstantiation (though absolutely Ridiculous) has been so often controverted, and as often confuted, that I shall only produce one Place of Scripture to confute that Opinion; which I am sure will be sufficient, if you do but stick as closely to the literal Sense of that as you do of the other; *Mark xvi. 19. He was received up into Heaven, and sat on the right hand of God:* This granted, (as I think it cannot be denied) it consequently follows that his Real Presence is not in the Sacrament; for as an eminent Author has observed, *Unum Corpus non potest esse uno Tempore in uno Loco & diversis Locis*; One Body cannot be in several Places at one and the same Time. Before I conclude this Point, I cannot but let my Querist know, that the Reason why I say so little to it is, because I am willing to hope that there are very few or no Persons in this City of so little Sense and Reason, as to need a long Harangue to convince them of the Errour of that Papistical Doctrine. H. C.

LETTER III.

Mr. Cross-grove,

YOU tell us in your Gazette Numb. 68. in answer to a Letter sent you concerning Angels, that you believe them the Remains of some former Creation: I am not ignorant what you mean thereby, but it is my Opinion that they are a Part of the Mosaick Creation; now since you think the contrary, I desire you a little to consider this Text of Scripture, *Gen. ii. 1. Thus the Heavens and the Earth were finished, and all the Host of them;* from whence, Sir, I presume thus to query, First, Whether Angels are not Part of the Host of Heaven? Secondly, If so, (as cannot be well denied) is it not plain from this Text that they are Part of the Mosaick Creation? If you still say No, and will maintain their Existence before the World's Creation, you would do well to give better Authority for it than your own say-so. J. Thompson.

ANSWER III.

The Accurate Intelligencer.

7

ANSWER III.

Mr. Thompson,

THE Doctrine of the Præ-existence of Angels has not been a little debated, and I think the Text you quote is the chief Basis on which all the Opposers of it have built their Arguments on; but how poor a Foundation I esteem that, you may observe by my Answer to your two Queries: To your First then I answer, That it makes nothing for the matter whether the Angels are or are not Part of the Host of Heaven; the Pinch of the matter lies here, whether *Moses* by that Phrase meant the Angels; which that he did, I can see no shadow of Reason to suppose, and therefore conclude the contrary. As for your Second Question, that depends wholly on your First; the Force of which being taken away, the other falls, and admits no Reply. That *Moses* by the Host of Heaven did not mean the Angels, is plain to any one that does but well consider the Nature of his History of the Creation; the Design of which was to bring an ignorant People to the Knowledge of a true God, by Whom not only they themselves but all other visible Beings were made: To this End he particularizes all such both Above and Below, and then summs all up in the very Words you mention, *thus the Heavens and the Earth were finished, and all the Host of them.* But what he in a more particular manner meant by ALL the Host of Heaven, you may gather from *Chap. i. ver. 16.* where having particularized the two more visible Bodies, *viz. the Sun and Moon,* he afterwards adds (that nothing visible might remain which was not the declar'd Handy-work of God) *He made the Stars also;* which, together with the Sun and Moon, I take to be what he meant by All the Host of Heaven. But that you may not suppose the Præ-existence of Angels a meer Notion of my own, I will as you desire give some better Authority for it. The Learned Dr. Burnet in his *Archæologia Philosophica* tells you, That this Opinion of the Angels was positively asserted by many Fathers of the Christian Church, and particularly by *Origen, St. Basil, Chrysostome, Gregory Nazianzen, Ambrosius, Bede,* and especially *St. Jerome,* who on this Subject has these very Words; "Our World (says he) has not yet seen Six Thousand Years, and what Eternities, what vast Tracts of Time ought we to suppose have been before it, in which the Angels, Thrones, Powers, and other Virtues have served God. Nor is he the only Person, for *Tertulian* in his Book *De Trinitate* expresses himself as much to the Purpose. But to mention no more,

I think the Præ-existence of Angels is fully prov'd from Scripture, and that in the very Words of GOD himself, as you may find in the 38th Chapter of *Job*, where he uses these Words, *Where wast thou when I laid the Foundations of the Earth, when the Morning Stars sang together, and all the Sons of God shouted for Joy?* From whence I think it is undeniably plain, that the Angels did exist before the Creation of this our World. I am, Sir, Your Humble Servant, *Hon. C.*

LETTER IV.

Mr. Cross-grove,

TO tell You the Truth of the Matter I am a Young-man that now go a Suiting, but am at all such times as I make my Visits so strangely possess'd with such a kind of a—faith I know not what to call it, but I will swear my Heart goes so damnably a-pit-a-pat that it gives my Marrow-bones the same Motion, and that with as much Order as if it were their Pendulum. Now, Sir, You must know I conceit there is more in it than perhaps there is, which makes me mighty Uneasie; I therefore desire You to tell me, First, What is the Cause of it? Secondly, What does it presage? And Thirdly and Lastly, How may I remedy it? Dear, Sir, a speedy Answer to Oblige Your Humble Servant, *J. G.*

ANSWER IV.

Poor Fellow,

YOU must know that 'tis as natural for a Man to turn Fool when he becomes a Suitor, as for Women to turn Scolds that have Husbands to good for them; both of which are at this Day so very common, that there is nothing requisite to prove it. Upon this Consideration, I do not at all wonder at the strange Palpitation of your Heart, nor the stranger Notions you may have entertain'd about it, it being customary with Lovers, as well as Knights Errant, to make Mountains of Mole-hills. But to answer your three Questions; First, What's the Cause of it? To this I answer, LOVE: Love is a little pretty soft Thing always hovering about the Heart, and therefore 'tis no Wonder if it should now and then give it a Brush and disorder its natural Motion. But Secondly, What does it presage? Why afaith no Good I am afraid, (to your self I mean) for it seems to me to bespeak you more desirous of entrapping your self, than any already trapp'd are to get free; and if so, 'twill be a plaguy difficult Work to ease your Heart of that Disorder afterwards; it being so common with married Men,

Men, that most conclude it a natural Consequence of Matrimony. But Thirdly and Lastly, (as you say) I come now to the Cream of the Jest, and that is to do more than the whole College of Physicians can, cure a Man sick with Love; which if I do, I'll not claim the honorary Title *Medicorum Doctor*, for I never use Medicines on any Occasion: The Method that I shall take in this most wonderful Cure, is only giving my Patient a Word of reasonable Advice; which if he has Wit eno to take, will work in him a more perfect Cure than all the Physick in the World can. My Advice then is, Let him take away the Cause, and the Effect will soon cease; let him not go a Courting, and his Heart will then leave aking and his Knees beating; in one Word, let him leave Suiting till he is older, and then he will have more Wit; if not, he may be marked for a Fool, and dye like an Ass; and so fare him well.

LETTER V.

Mr. Cross-grove,

IF You think these Lines will do You any Service, or are worthy of being inserted in your GAZETTE, and will be pleased to Print them next Saturday, in so doing You will lay a great Obligation on Your Friend, R. B.

FLECKNO, a SATYR.

FLECKNO having Ruled long with great Renown,
 For from his tender Youth he wore a Crown,
 Which for transcendent Dulness was conferr'd
 On him, for he true Dulness Laws observ'd,
 From which in any Point he never swerv'd.
 He well observ'd the State and Course of Things:
 That he must go the way of former Kings;
 A Successour he therefore does provide,
 And one that was unto him near ally'd:
 Thomas of all his Sons was judg'd the best;
 (For FLECKNO was with num'rous Issue blest)
 His Council also thought this Son was fit,
 For he would wage immortal War with Wit:
 Some might through Devil'y betray their Cause,
 But Goddard would maintain true Dullness Laws
 Maugre all Opposition from his Foes.
 They next consult where he is Court should hold;
 The Scythian Mountains were adjudg'd too cold,

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The

The Lybian Sands is much too hot were found,
 They chose a Medium in the spacious Round,
 For they'd be thought in Virtue to abound:
 So on the East of Britain's Famous Isle
 They there erect a most confused Pile,
 The Base of Ignorance was firmly laid,
 Which was with Fooleries most neatly made,
 (The Builder sure was Master of his Trade)
 Adorn'd with stately Pride to Admiration,
 The natural Product of this Foundation.
 Thou thoughtless Monarch here design'd to Reign,
 Thoughtless as Trees that shade the flow'ry Plain;
 The Father all Secrets to the Son impart,
 With double Portion of his mighty Art,
 And so resigns: Young FLECKNO mounts the Throne,
 And with unquestion'd Pow'r he Rules alone;
 In Prose and Verse he's own'd without Dispute
 Through all the gloomy Realms most Absolute:
 As for Nonsense, who can with him compare?
 Of all our Fools surely there's none that dare
 Match his dull Strains, so Exquisite and Rare.
 Smiling FLECKNO, inconsistent is the Winds,
 A Council his, their Number he assigns:
 (Some goodly Monuments of vanished Winds)
 No Spencer's, Drayton's, Johnson's dare come here,
 'Twere Death if Dryden should in Sight appear.
 King FLECKNO had Advice to found some Schools,
 And so instruct his Knaves to cheat his Fools;
 Mysterious Nonsense they study all,
 Enigma's, and Solutions it they call,
 And send them squeaking up and down the Town;
 By the dull Strains their Authors may be known.
 Thus we may see in those our worst of Days
 These Flockheads dare to crown their Heads with Bays,
 And stand like saucy Candidates for Praise.

R. B.

ANSWER V.

Mr. R. B.

HOW oft in vain have I Instructions sung
 In Dull-man's Ears, and earnest Peals have rung
 Of kind Advice? But that Conceited Elf
 Will still expose, at last undo himself.
 No longer then his Nonsense I'll decry,
 No Dunghil Toad-stool shall affect my Eye,
 The soaring Eagle scorns the nasty Flye.

Your Humble Servant, Hen. Cross-gruve.

LETTER VI.

Mr. Cross-grove,

I Am an unfortunate young Woman of this Town, having a most lamentable Man for my Husband; I shall not here expose him at large, that not being my Design at present; I shall only say he is so bad that he cannot be worse. My Relation is real, and not feigned, and I earnestly desire your friendly Advice, which I hope You will give me in a considerate Manner, my Condition being deplorable. Now the Business I would know is this, Whether if we part by Consent it is not lawful for me to marry any other Person? Pray a speedy Answer. Your humble Servant, E. D.

ANSWER VI.

Good Madam,

NOT so hasty, I beseech thee: I would not for Ten Shillings have the Power to unmarry People; for if I had, I should be so confoundedly employ'd as ne'er to have Time to answer any of my Querists. As for this Lamentable Husband of yours, I cannot suppose him quite so bad as you say; for if he were, he would never have given you an Opportunity to tell Tales out of School. However, be it as 'twill, 'tis no Fault of mine; you took him for better for worse, bought a Pig in a Poke, and if it proves a Puppy-dog I cannot help it, therefore you must e'en make the best of a bad Market. Another Reason that makes me suspect the Truth of the General Character you afford your Husband is, you are Young, and consequently no competent Judge of a good Husband. But supposing it as you relate, and ye are both willing to part, there's is Nobody can hinder ye; but I must tell you by the Bye, That the Law (if I am not much mistaken) will allow you no Maintenance from your Husband after such a Separation, unless you agree upon any at the Time ye separate; therefore look to't, and see if you can make a wiser Bargain at your Parting, than you did at your Meeting. As to whether you may marry again, I answer positively Yes, but you must first stay to see whether you shall out-live this Man, and in the next Place whether another will have you; and so, Madam, I am your Ladiship's humble Servant, H. C.

LETTER VII.

Good Namesake, I know nothing comes but what You are ready to answer, and never so much as strain to swallow

the hardest Bone. It is some Time ago since I troubled You last, and therefore I make no doubt but I shall meet with a kind Entertainment. My present Business is this, I desire You to tell me if You think there will be any Women in the Resurrection? A speedy Answer will oblige your Old-Friend, Harry Feltum.

ANSWER VII.

THis Question at first View may seem to have more Design in it than I am willing to believe there really is: I am persuaded you are not one of those Monsters of Men, that would admit no future State for Women; for if you were, you would never have trouble'd me for an Answer to that, which I have already answer'd in a Case of the like Nature; and particularly in my GAZETTES Numb. 31. 45, & 50, where I allow Beasts to have some Share of future Happiness with the Children of God; that is, with his Sons and Daughters, for the Word Children imply both. The Meaning of your Question therefore I only take to be this, Whether there will be any Women at the Resurrection distinguishable as such by their Sex? To that I answer, I verily believe there will not: And had you ask'd me the same Question concerning Men, I should have returned the like Answer. Our Bodies will then be chang'd, we shall have no deform'd or superfluous Members about us, and by Consequence not those of Generation, for there will be no Marrying or giving in Marriage in the other World. In a Word, We shall all of us, both Men and Women, have one Form; we shall be *Isaggeloi*, like the Angels, have *Somata lepta*, thin and fiery Bodies; or *οὐρανα, & οὐρα, lucid*, Cœlestial, or God-like ones, as others express it. To conclude, We shall be so far from having our Members of Generation in particular at that Great Day, that in general we shall have no material Part of our present Bodies; as St. Paul expressly assures us, (in 1 Cor. xv. 50.) *Flesh and Blood cannot inherit the Kingdom of God*. Thus, Sir, have I briefly answered your fanciful Question, the Knowledge of which tho it may be of no Advantage, yet can be of no Prejudice to you. Your Humble Servant, H. Crossgrove.

LETTER VIII.

Mr. Crossgrove,

I Have for a long Time been involv'd in such Streights and Difficulties, that I have not known which way to turn my self: But at last considering how helpful and successful You have been to many

many in various intricate Circumstances, I thought it the best way humbly to offer my Cause to your Consideration, which take as follows: I am a Young-man, naturally very Amorous, and have for several Years been Fishing among the Fair Sex; they have swallowed my Baits very plentifully, so that I have catcht Abundance, but not one to my Liking: Not, Sir, that I am over nice or curious either in reference to their Persons or Fortunes,

For I should be contented could I find
But One that has the Riches of the Mind;
Nay, tho' she should external Beauty want,
And tho' her Fortune should be ne'er so scant;
Yet could I find her Virtu'us, Chast, and Wise,
I should esteem her as the greatest Prize.

But truly, Sir, all that I have happened on as yet have been so deformed and corrupt in their Intellects, that I have presently been so sick of them, that I have been forced to spew them out of my Affections. In short, I have catcht and cast off so many, that I am e'en quite weary, and intend to fish here no longer; therefore pray direct me (if You can) to a Place where probably I may better meet with my Desire: But if You think none preferable to this, be pleased to form as adequate Conceptions as You can, and tell me whether I have the like Fate with my Neighbours or not? If I have, then the Cause is ended; but if You think my Success in this Affair to be worse than usual, What do You imagine should be the Cause of so strange an Effect, I having as good Tackling, and being as well provided with all things necessary for that Sport as any man in Town? Sir, a speedy Answer, either in your Newspaper or little Volume, will very much oblige your already obliged Servant, F. T---r. Norwich, March 23, 1708.

ANSWER VIII.

Mr. F. T---r,

Should all Men make use of your Standard to choose Wives by, in all Probability the World would soon be well amended; nay, I dare averr, it would usher in a more solid Reformation, than all the Religious and Civil Societies in the World will ever be capable of effecting; for the goodly Effects of such happy Marriages are inexpressible. But to come to your Letter; I can assure you, Sir, your Success in this Affair is not worse than your Neighbours; this by way of Consolation. But now I come to direct you where you may find such a Wife as you desire, but stay--- What need I give my self that Trouble? When here comes

14 The Accurate Intelligencer.

an honest Querist that has chalk'd out such an one to the life, and sav'd me at least a Twelve-month's Search to find her; she lives but at Colchester it seems, (my Country-Woman) and I dare swear will nick your Fancy to a Cow's Thumb; however, if you do not like her, 'tis but rubbing her out, and sending to me again. But pray, Sir, mind.

LETTER IX.

Mr. Cross-grove,

THE inclosed Verses I have here sent You are a Poem on the sixth and seventh Verses of the Sixth Chapter of Micah. The Reason of my troubling You with them is this, I am at this Time in Company with a Gentleman who positively asserts that the said Verses were made by a Young Lady at Colchester; nay, he assures me he is intimately acquainted with her, and that she composed them before she was 18 Years of Age: They follow,

W Herewith shall I approach this awful Lord?

What shall I bring?

What Sacrifice

Will not so great a Deity despise?

Tell me, Ye lofty Spirits that fall down

The nearest to his Throne,

Oh tell me how,

Or wherewithal shall I before my own and your dread Maker bow?

Will Carmel's verdant Top afford

No equal Offering?

A thousand Rams: A bounteous Offering 'tis,

When all the Flocks upon a thousand spacious Hills are His!

Will Streams of Fragrant Oil his Wrath controul?

Or the more precious Flood

Of my dear First-born's Blood

Compound for all my Debts, and make Atonement for my Soul?

Now, Sir, this Relation seems to me an utter Impossibility; I cannot think any Woman Living is capable of containing so much Piety, Learning, Wit, Fancy, and Flight, as these Lines bespeak. I therefore desire your impartial Sentiments on the Matter, and tell me if History ever recorded her Equal? Yours, Sir, T. J.

ANSWER IX.

Mr. T. J.

THE Verses indeed are admirable, but not at all the more improbable of being a Woman's Performance:

'Tis

'Tis my Opinion, that if Women had the Learning that Men generally have, they would improve it far more, and put it to a much better Use. And why not, pray? They have as Noble a Soul as we, a better Genius, and quicker Apprehension. The Vicious of their Sex, we all allow, (nay Experience teaches us that they) far exceed ours in any kind of Impieties; and this is so generally received as Truth in the greatest Part of this Kingdom, that in many Places of it if the People hear of any Murder that is more barbarous than common, the present Answer is, 'I'll warrant you a Woman had a Hand in it: So just is that Observation, The Best things corrupted prove the Worst. But to come closer to the Matter; I my self knew a young Lady at a Boarding-school of such admirable Parts, that at Sixteen Years of Age she had attain'd so nice a Knack at Latin and Greek Poetry, that she was as much wondered at by our Doctors, as she was env'd by the greatest Part of the Scholars: But as for English Verse, which she had often encountred, she was as indifferent at that as Heart could wish; nay, (excepting she wrote English) she was as great a Blunderbus at it, as Tom Goddard in his *Normish Post-man*. But the Reason of that may be wholly imputed to her being so very Young, for English Verse is never attainable to any Perfection but by Persons who are of Ripe Years and Riper Judgments; as an Ingenious Author well observes in the following Words, *I never (says he) saw any thing writ by one of Eighteen, that was fit for another of Twenty to read.* This brings me to question the Truth of the Gentleman's Assertion in general, namely, That the Poem above mentioned was composed by a Lady not Eighteen Years of Age. That it might be writ by a Lady, I allow; and the more Ingenious it is, the more I suppose it a Woman's; but that she should compose it at that Age, seems to me, I will not say an impossibility, but as the Countryman did when he found an honest Lawyer, *God works Wonders now and then.* To conclude, if 'twas really so, I think I may venture to say she never had, and I dare swear never will have her Equal. Yours, Sir. Hen. Cross-grove.

LETTER X.

Mr. Cross-grove,

Your Friend would desire to know what Dissembler that was, A Bailbreaking forth with Plains upon Man and upon Beast? Pray tell me likewise why the Fish always swims in Salt Water, for Instance a Cod-fish, comes out fresh? Yours. J. J.

16 The Accurate Intelligencer.

ANSWER X.

S I R,

IF *Joë's* could not find a better Name to describe that Disease by, hope you will not wonder if I cannot; it seems to me to have been præter-natural, there being no Reason to suppose it the contrary, as in the Case of *Joh.* As to your second Query, Why Fish that are taken out of Salt Water are fresh? I answer, Because the Water only runs through them, and not into them; or (to give you a Philosophical Reason) because perhaps they have a sufficient Quantity of Natural Salt in them to eject and repel any Accidental, as being heterogeneous to its very Being. I am, Sir, your very Humble Servant, *Hen. Cross-grove.*

LETTER XI.

Mr. Cross-grove,

WE read in 1 Chron. xxi. that God destroy'd 70000 People with a Pestilence, and I can find no other Reason for his doing of it but because David made the People be numbred: Now I desire You to tell me if You can, Wherein was David criminal in so Doing? Your Humble Servant, C. D.

ANSWER XI.

Mr. C. D.

VARIOUS are the Opinions of several on this Matter, who suppose *David* only to have sinned. But I shall here only give you my own Thoughts of it in a few Words: The Sin did not consist in *David* alone, for we find the People bore the Punishment, and Punishment's a plain Demonstration of Guilt; for no Misery can befall Mankind under a just GOD without Demerit. This *Joab* plainly intimates in these Words, ver. 3. *Why does my Lord require this thing? Why will He be a Cause of a Trespas to Israel?* Now what this Trespas was may be easily discover'd from the 30th Chapter of *Exodus*, where we find that at all Times when *Israel* was numbred, every Man was to pay a certain Ransom for his Soul, that a Plague might not ensue. This was a Statute amongst them. Now we find *Israel* was numbred, and a Plague did ensue, from whence I infer 'twas for Want of that Ransom; which perhaps *David* did not require them to pay, or they had not time to do it so suddenly, it being a hasty Piece of Work of the Devil's Cutting out. I am, Sir, Your Humble Seryant, H. C.

LETTER XII.

LETTER XII.

Mr. Cross-grove,

Without any Apology put these Verses in your News-paper, I shall take it very kindly, John Dryall.

IF God did from Eternity decree
That whatsoever comes to pass should be,
Then nothing comes to pass but by his Will,
Though ne'er so base, so wicked, vain, or ill:
Yea if Men and Angels to sin created were,
So could not help it by taking Care,
And yet these Sins should on them charged be,
Under a Notion of God's Decree,
This then is fit to make some to despair,
And others careless without any Fear;
For those whom God did fore-ordain for Bliss,
To say that they should of it miss
Is vain indeed,
Because it is decreed.

So of the rest whom God did fore-ordain
For Sin, to Wrath or Punishment obtain.
What need we mind then Divine Devotions,
If this Opinion contains in it Right Notions?
For if Elected, we cannot Damn'd be;
And if w^e are Damn'd, it is by God's Decree;
No matter then whether Well or Ill
We do, if this be God's appointed Will.
But thus it is with those that do conceive
Christ only died for some, and thus believe,
That those for whom he did not die
Must perish for Ever, or to Eternity.
And so they must indeed, if any there be
For whom he died not; none I can see:
He died for all, the Scripture tells me so,
And that's the Rule by which I know;
But if this Rule must not allowed be,
Why then indeed with them I will agree.

John Dryall.

ANSWER XII.

Mr. Dryall,

Mistaken Man! Scripture don't so contute
That Doctrin, which you thus in Rhime dispute;
Reflect a while, read Scripture more, you'll find
At last enough (perhaps) to change your Mind.

Not

18 *The Accurate Intelligencer.*

Not that I here intend to vindicate,
Or for that Doctrin stand an Advocate:
For Soaring REASON (Faith's impartial Guide)
Long time ago that Doctrin cast, when try'd;
How vain it is, Reason does plainly teach;
By whose just Standard I this Doctrin preach.

H. C.

LETTER XIII.

Friend Henry Cross-grove,

I saw in thy last Week's Gazette, Numb. 70. a Question that contains the substance of two of the three I sent thee a long time ago, therefore I judge it to be taken from the same, notwithstanding its differing in Expression, and the Addition of Claydon, which is not my Name: But whether inserted for those I sent thee or not, I have here taken the Liberty, seeing thou answer the Earth is most certainly round, (I suppose thou mean as a Globe, for that was the Question) thus to query, 1st. Whether the falling or descending of any thing downward, be not a drawing nearer the middle Point or Centre of the Earth? 2^{dly}, Whether the only Cause of the Waters of the Rivers running be not a falling or descending downward; and if so, is it not a plain Consequence, that a River of near 2000 Miles in Length, must be nearer the Middle Point or Centre of the Earth at its entering the Sea, than at its Head? Which cannot possibly be in an absolute Globe, because that have an Equal Distance from all Parts of its Surface to its Middle Point. Thy speedy Judgment hereon is requested by thy Friend, S. C.

ANSWER XIII.

Mr. S. C.

ALL Rivers tend to the Sea as their Centre, Water being the Centre of Water; and this Tendency in my Opinion does not so much proceed from any natural Declivity of the Rivers, as from the Magnetic Virtue of the Ocean: This granted, your Argument against the Earth's Rotundity seems of little Force; for Rivers do not tend to the Middle Point of the Earth as their Centre, but to the Sea. But this only Hypothetically, and if what I have herethus advanced may seem improbable, I shall willingly acknowledge my Mistake upon better Information; nay, I shall hold my self oblig'd to my Informer; for I am not so fond of my own Notions, but I will freely turn them a granting to embrace any more probable from Another. H. C.

LETTER XIV.

LETTER XV.

SIR,

I Have no Questions to send You about the World's Rotundity, or the Philosophical Poize of the Elements, being wholly a stranger to Physical Notions. My Province at present is Love: 'Tis now about nine Months that I have made my Addresses to a Lady of a considerable Fortune, and was once so nigh the End of my Wishes, that Nothing but the Caprice of Woman's Temper could have forbid the Banes: For some Time since, unluckily waiting on her to the Play, she was pleased to take a Liking (Curse on her Taste) to one of the strutting Jays of the Stage Itinerant; what Return she met with I know not, but suppose the Fellow's Modesty no Hinderance to her Happiness; for since her Spark's Non-resident Circumstances have obliged him to quite the Town, it has put her so confoundedly out of Humour, that no Rassa ever met such Usage from any Grand Seignior's insulting Daughier as I have lately done from her. When ere I go to see her, she blushes not to be eternally speaking of the Air, the Shape, the Dress of her Minion:

Gods! How he talk'd! How careless was the Mien
That grac'd his Action, and adorn'd the Scene!

And whoever interrupts these, or such like Raptures, is sure to meet with but small Marks of her Favour, especially poor Dick; for no longer than I bear a Part in these odious Encomiums will she afford me her Company, unless she turns her Faculties to the ridiculing of my Person, which she does with all the Despise and Disdain in the World. Now I am one indeed that Nature has not been so kind to form exactly symetrical, but I have nothing wanting; I am Young, Vigorous, Rich, and a Master of my Trade; and am only curst in that I cannot help loving her more than ever; besides, the losing of her Fortune makes no small Impression. To remedy these Evils I desire your Advice, either how to cure her sickly Appetite, or my own unhappy Inclinations; being, as I told You, so perfectly enslaved to this peevish ungrateful Woman, that I can fore-see no Comfort, but what I hope the Ingenious ----- &c. will transmit to his very humble Servant, R. D.

ANSWER XIV.

WHY truly, Sir, I presume you are no experienced Lover; it seems to me as if the Lady was just upon admitting you into the Paradice of her Embraces, for I perceive she has thrown you into the Purgatory of her pretended Disdain, in order to qualifie you for so glorious a Change.

Change. In plain Terms, Sir, I look upon all her Coolness and Disdain as a Feint, and you need not doubt being as miserable as you desire: In the mean time, to keep up your Spirits, I can prescribe Nothing better than *Patience upon Force*; 'tis a common Medicine for a mad Dog, and therefore not improper for a Lover. Your Servant, Sir.

LETTER XV.

Mr. Cross-grove,

Asking your Pardon, I desire You would resolve me the following Queries: 1. Whether there be any such thing as Colours? 2. To what Place does the Stork resort in Winter? 3. Why they never come into any Kingdom, but remain in Common-wealths? In the Performance You will oblige your Friend, F. G.

ANSWER XV.

Mr. F. G.

TO your first Query I answer, That notwithstanding many of the Learned agree that all Colours are imaginary or fortuitous, I cannot be persuaded but that they are real; for if they were not, they could not be an Object of the surest of our Senses. 2. To your second Question I answer, That its not certainly known whither the Stork goes in Winter; however, many suppose to *Africa, Asia*, and such hot Countries: Mr. *Tyson* in his Treatise of the Burial of Birds seems to believe, that they towards Winter ascend to some superiour Orb, and so wholly quit this our Earth for a Season; and that all such Birds are of a quite different Nature to those that remain with us, as containing a greater Composition of the two lighter Elements, Air and Fire, and that therefore this Opinion ought not to be thought an Improbability. For my own Part, I do not directly agree with this latter Opinion; though this I must say in favour of it, That it is not a little incredible that all such Birds should assemble together at one certain Time, and clip their Way to those hot Countries so far distant in the space of 10 or 11 Hours; which they must certainly do, for there is no Authentic Account that ever any were seen on there Flight thither; as a Learned Author observes of the Stork in particular, in the Words following, *Mirum est* (says he) *omnes ex omnibus Locis una quadam Die, quasi secreto promulgata & constituta, discedere; & rursus redire: Et mirum est ab ipsis hoc non fieri interdum, sed noctu, ita ut noctu appareant & noctu redeant, & mane circumvolarent, quasi tunc pri-*

mun veniant: Nemo enim vidit Agmen discedentium, neque Agmen redeuntium; sed ex posteriori intelligimus, cum redierunt vel discesserunt. [vide Sacr. Histor. Animal. Wolfgangi Franzii, S. T. D.] Thus, Sir, have I answered your second Question sceptically, and you may embrace which of those two Opinions you please, if you have not any more probable of your own. I come now to your Last Query, Why Storks come into Commonwealths and not into Kingdoms? To this I reply, 'Tis a gross Mistake; this Bird was common in the Roman Empire, as appears by some Verses cited by *Petronius Arbiter*; but *Cornelius Nepos* confirms this, and says there was such Plenty of them, that they became a common Dish at Festivals; *Pliny* also relates the same. *Plutarch* says there were of them in *Thessaly* and *Egypt*, both Monarchies; and there are of them now in the *Turkish* Empire. But to put this beyond Dispute, It is plain from several Places in Holy Writ that there were of them among the *Jews* under their Monarchial Government. In short, Sir, this foolish Notion of their not coming into Kingdoms was in all Probability at first spued up by some Commonwealth's-man, or such like *Oliverian*, who was loth this *Pia Avis*, this Pious Bird, (as the *Romans* called her for her many Virtues) should live amongst us. This Bird is exceeding famous for her Duty to her Parents, and her Love to her Young; a great Lover of Human Society, but a much greater of Chastity: She has another Qualification which I will here mention, because it is an undeniable Demonstration that she is a Rational Creature, and that is Gratitude, or a grateful Acknowledgment of Kindness received by some generous Return; a particular Instance of which *Ælian* gives us in his *Lib. 8. cap. 21. de Animalibus*, concerning a certain Widow in *Calabria*, as follows, *Hæc enim cum æstivo tempore pulli ciconiarum majorem evolarent, &c.* " This Widow, in a Summer when young Storks first began " to fly about, happen'd on one weaker than the rest that " had fell down in such a Manner as broke its Leg; she " took up the poor Bird and set its Leg that was broke, " and when it was perfectly well turn'd it going: The " next Year after, as this poor Widow sat taking the Air " at her Door, a certain Stork flying very low came up to " her, and let fall a little Stone out of its Claws, and then " settled on the Ridge of her House: At Night the Stone " shon as it were like a Star, and proved to be a very rich " Jewel. The Widow caught this Stork, and found by the " Scar on its Leg that it was the same she had cured the " Year before. Your Servant, H. C.

LETTER XVI.

Mr. Crofs-grove,

You will much oblige one of your Admirers and constant Customers, if You can tell me what Creatures those were that escaped being drowned in Noah's Flood, notwithstanding they were excluded the Ark? Your Servant, F. Williams.

ANSWER. XVI.

Mr. Williams,

THis is the fourth Time that I have had this very Question sent me, and that from four several Hands. I have therefore now chosen to insert it, partly to oblige my Customers, (as they tell me they are) and partly to let two of them see that it is not so difficult to answer as they seem to imagine: The Business is only this, That all the Fishes of the Sea lived during the Flood out of the Ark; it would be Nonsense to suppose that they were stowed in by Pairs, with a sufficient Quantity of Water to preserve them alive in it, when for ought that I can see it was *Top full* (as the saying is) without them. Yours, Hen. Crofs-grove.

LETTER XVII.

Mr. Crofs-grove,

In your intended INTELLIGENCER You will answer this Query, You will oblige your Friend: Why could not King Herod, with the Chief Priests and Scribes, see the Star that conducted the Wise-men? Which he did not, as appears by this Text Mat. ii. 7. where it is said, He privately called the Wise-men, and enquired diligently of them what Time the Star appeared. I am, Sir, Yours, R. S.

ANSWER XVII.

Mr. R. S.

Because it was only a new Phenomenon, appearing like a common Star; as is evident from its strange Motion as well as its Lowness. There is an Author that makes a strange Kettle of Fish of this Meteor, whose Notion of it take in his own Words: "There appeared (says he) a Comet, white, and shining with Silver Hair, in such a manner that it was scarce possible to behold it, bearing the Effigies of a God in the Shape of Man. H. C.

LETTER XVIII.

LETTER XVIII.

Mr. Cross-grove,

Most People here generally believe an odd kind of a Relation very common among us, and that is that the Sun always dances at its Rising on Easter Sunday: Now, Sir, I desire your Answer to these Questions upon it: 1. Whether You think it a thing probable to be true? 2. Whether it is not highly inconsistent with Reason? 3. And if so, by whom was it first vented, so as to be almost so generally believed as it is? If You will admit this into your Intelligencer, You will much oblige, T. S.

ANSWER XVIII.

TO your first Query I answer, that I think it is a thing so improbable to be true, that I had almost said 'tis impossible: And therefore 2dly, it is by Consequence highly inconsistent with Reason. But 3dly, By whom was this Story at first rais'd, seeing there is no Reason to credit it? Why truly I make no doubt but it was the Invention of some Papist Priest, either to confirm some miraculous Doctrine, or promote a private End; who in all Probability might at first declare this in Words to his Jade-ridden Auditors, and then satisfy those Bygones of the seeming Truth of it by showing them at that Time the dancing Image of the Sun in some Stream of troubled Water; and no Wonder then if it gained such general Belief, it being Heresie for those People not to believe all their Priests tell them, though it be the most damnable Lye. H. C.

LETTER XIX.

Mr. Cross-grove,

You will extremely oblige several of your Friends and constant Customers by inserting the following Question in your Gazette, with your Answer thereto: A Friend of mine having buried his Wife, the third Night after her Burial he saw her sitting by the Parlour Window in her usual Posture and Dress; this, Sir, is Matter of Fact, and my Friend's Countenance bespeaks the Sincerity of his Relation. Now, Sir, I desire your Opinion of it; and would fain know if Persons that appear so are then in their Graves? Or if not, how do they get out? And whether Persons have Knowledge of Matters acted here after they are dead? Or if You think such are happy Spirits that appear to us after they are Dead. A speedy Answer will oblige many of us.

ANSWER

ANSWER XIX.

Gentlemen,

TRuly ye have here cut me out Work enough to fill the best Part of a whole Volume; and therefore I hope ye will not take it amiss that I do not here answer all your curious Queries. However, I must here take the Liberty to inform such of my Ingenious Querists as have sent me several nice Questions concerning Apparitions, Conjurers, and Witches, that when I shall have the Opportunity to publish a *Second Volume* of my *Intelligencer*, I hope to give them satisfactory Answers. As to this Relation, I dare affirm it only the Effect of some melancholy Thought, or strong Imagination. Your Servant, *Hen. Cross-grove.*

LETTER XX.

Mr. Cross-grove,

Your speedy Answer is earnestly desired to the following Question, which will determine a considerable Wager depending on the same, it being left wholly to your Determination, therefore may be as positive one Way or other as You can to prevent Dispute: Is there such a thing in the World as a Real Atheist? Yours, &c.

ANSWER XX.

A Hard Piece of Work indeed: How should I know the Sincerity of the Hearts of all Men, when there is scarce any one who knows that of his own? However, to oblige Ye, I will give Ye my Opinion of the Matter. An **ATHEIST** is a Word more in Peoples Mouths than their Understandings, 'tis used by All, but understood by Few; and the more's the Pity. This Term is only a Scare-crow, set up to serve some By-turn, and amuse undiscerning People; for there is certainly no such Man in the World as a Real Atheist. I prove it thus, All Creatures endowed with Souls and Senses must know there is some Supreme BEING that made and governs the World; now Man is a Creature so endow'd, therefore he must know there is such a BEING. But it may be objected, That Atheism does not consist in the not Knowing of a God, but in the denying of a God: To this I answer, There is no Man can really deny or disbelieve what he is fully convicted of by his Reason and Senses, it being an Impossibility.

F I N I S.